New Zealand and the Latter-day Work Among the Maoris

UCKLAND, New Zealand, Feb. 18.-Saints and friends, Maoria and Europeans al.ko, all who have been able to attend, have just experienced a happy gathe.i..g on the Walkato, near Hunniy. The northern annual "hur" or conference con vened at the Ameri village, Watahi, on

Feb. 5, 6 and 7. Great preparations had been made to accommodate a

TAKING IT EASY.

The Maoris do not use seats in church, but lay themselves down on the mat floor. The elders and European saints were sainted on benches, especially provided for them. Interpreters were provided for the benefit of those who could not understand the of those who could not understand the Maori tongue, and interpretations were rendered as the sermon continued. Some of the Maori sayings are very witty, but the kernel of wit is often lost in the translation. The Maoris are very proficient in quoting Scripture. They can quote by the hour and delight in showing their ability. One speaker was quoting about six verses per minute. This became perplexing sometimes to the translator, and interpretation sometimes ceases till the Scriptures have been quoted. As already stated, the Maoris while at church are seated upon mats, which are spread upon the ground, usually straw is placed between the ground and the mats. This makes a very comfortable reclining place, and the Maori avails himself of the opportunity and has a few winks of sleep during services. A few winks is all he gets as a rule, however, as there are Maori deacons appointed to walk the aisles and watch for slumbswers.

PROD-POLES IN COMMISSION.

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These deacons are provided with a prod-pole about 15 feet long, usually of cane, and sharpened at one end, with which they gently lift the slumberer lo his haunches again. One touch in the one hot afternoon, had it been permis-sable, I would gladly have slept myself. The preacher was citing Scripture, in fact he is said to have quoted seventy passages during his sermon. The interpreter had ceased to translate, and my even actually closed are just my my eyes actually closed against my will. One of the olders nearest me gave me a nudge and said, "Here comes the me a nudge and said, "Here comes the deacon," and sure enough the deacon had his eyes fixed on me and was coming up with a smile, but to his great disappointment, I looked up at him with a frown, I am told that these officials watch the elders like hawks do young birds, wishing nothing better than to catch them usleep, and then proceed to awaken them.

the large tent and the latter in the meetinghouse. The European meeting was held for the benefit of those who were visiting on the Marce, A full house was realized and the native Ngapuhi choir came over and sang the two opening songs. The singing thus kindly given was appreciated by all.

The speakers were Elders L. E. Johnson the large to form the federation and have a king, which, in reality, only meant a chief magistrate. The Where stated to the governor that he, himself, was old in years and had no ambitions of a rebellious nature, but insisted that the federation and have a king, which, in reality, only meant a chief magistrate. The Where Where stated to the governor that he, himself, was old in years and had no ambitions of a rebellious nature, but insisted that the federation and have a king, which, in reality, only meant a chief magistrate. The Where Where stated to the governor that he, himself, was old in years and had no ambitions of a rebellious nature, but insisted that the federation and have a king, which, in reality, only meant a chief magistrate. The Where Where stated to the governor that he, himself, was old in years and had no ambitions of a rebellious nature, but insisted that the federation and have a king, which, in reality, only meant a chief magistrate.

The Where Where Stated to the governor that he introduced among the conquest of Hongi. The Wastrate visited among the Maoris. President William Gardner labored here in 1883 and 1884, and was one of the first to endeavor to put the gospel before them.

and George A. Christensen, who spoke the face of the fact that the labors of the elders are manifest in the progress of the Maoris. The Maori saints are those who own their homes and land and who are living good, progressive lives, and pure, who are striving to obey the gospel in very deed. This cannot be said of all those belonging to other de-nominations.

"MUSIC HATH CHARMS."

The conference just mentioned wa held on the right bank of the Walkat Lake Toupo, It is crossed at Huntiy on the county punt. Two pence is charged in the day time for pedesirians and at night four pence. The evening was the romantic time for crossing the river, and where the crowd did not exceed say a dozen persons, a rowboat was used instead of the slow clumsy punt. On some of our moon-light trips across the river, Elder Jorgenson would play appropriate tunes on his corplay appropriate tunes on his cor-net, and more than once this music touched the heart of the boatman and he would land the company free of

LAST WAR AGAINST BRITISH.

a constituous part in early New Zealand history. It may be interesting to relate a few instances of history to impress better on the mind of the reader what the former-day elders had to contend with during the Col. Gore Browne's administration, as governor of New Zealand. The various tribes in New Zealand. The various tribes in the Walkato country form a united federation and chose Te Where Where a chief of the tribe called Walkato, as their king. The federation then be-came known as the Waldatos. The forcame known as the Waldatos. The for-mation of these tribes into one, and with a king at their head, was treated as a hostile movement toward the queen, inasmuch as the ministry claimed it broke the treaty of Waltan-gi. The Maoris were not pleased by any means in the policy of the govern-ment under Col. Browne, because the infinistry was too domineering and treated the natives less liberally than they had been treated under Sir George FOR SEVENTEEN HOURS.

In all fourteen meetings were held during the three days mentioned besides our additional exercises. On Sanday seventeen hours were taken up in holding ten services, Maori and European. Sunday afternoon, both Maori and European meetings convene at the same time. The former is usually in the large tent and the latter in the meetinghouse. The European meeting feeds the natives less liberally than they had been treated under Sir George Grey. "Col. Browne was an old Indian officer and not accustomed to give way to mitives." The present ministry timeatened to confiscate all land belonging to the Maoris and tribes found antagonistic to the queen, with this state of things in view, on the one hand, and the prevailing feeds among the tribes on the other, the federation and have a king, which,

purchases, and finally refused to let the gueen build a road through the Walkota country. The road continued to be made, regardless of the remenstrances of the natives, and the latter took the persistence us a challenge. The war was once more commenced in 1863, and continued until the defeat of the brave Maori garrison at Orakau in 1884. This was the last great fight of the Walkatos. Other troubles continued, however. The fanatical priest Hauhaus

tos. Other troubles continued, however. The fanatical priest Hauhaus
with heathen rights waged war through
all the country, on both European and
Mairo. Then came Te Knott's war
which ended in 1871. Te Knott's war
a fugitive until 1883, when an amnesty
was granted for his pardon. These
rebellious scenes were always directed
against the friendly Maoris as well as
toward the settlers. The leaders of
this rebellious movement were usual. noted for his oratory, therefore always able to get followers. Te Where Where ro's son Tawhiao succeeded as king in 1862, before the war broke out. Mahuta the son of Tawhialo is king of the Waikatos even to the present time, and has a seat in the general assembly representing the Waikato Maori district.

During the wars the Maoris lost con-idence in the New Zealand govern-nent, and they have not altogether orgotten past grievances, nor have bey forgotten the battle of Orahau, here men, women and children per-hed in the storm of the Pa (fort) and inally the few retreating natives were shot by the queen's soldlers as they were trying to clear an open swamp. In 1883 Te Kooti had been amnested and at this time with the prevailing conditions and feelings of the Maoris, the elders made their appearance upon

government of the tribes. Time went | Gardner met with many hardships in |

KING'S SPEECH OF WILCOME.

Today King Mahuta does not belong to any church, but has his own priest (The Tuhunga) and he is favorable to the Latter-day Saints. At the last conference he made the opening speech and welcomed all to the village of Maahi. His father, as I have said, was the popular chief and king Tawhiao, who was the figure head of the Walkatos after the death of Te Tawhiao, who was the figure head of the Walkatos after the death of Te Whero Whero, the trusted friend of the whites. And so, in spite of the early-day suspicion and superstitution of the Maori, and the continued opposition of the various sects of Europeans, the work of the gospel has continued to grow. In the Walkato the Maori saints number about 5,000, more belonging to the Church of Jesus Christ of Latter-day saints than to any other church. any other church.

GREAT ORATORS

The Maoris are very interesting. They are religious, benevolent, and independent, and are usually good public speakers. To illustrate their power of oratory, I produce a poem written by a noted chief, Rangihaeata. During Rangihaeata's war in 1846, his friend and ally Te Rauparaha, chief of the Ngatitoa, were selzed at Poriruua and carried to Auckland by a detachment of the queen's troops. Subsequently, ver, he was given his freedon

"RANGIHAEATA'S LAMENT ON THE CAPTURE OF HIS FRIEND RAUPARAHA.

The captured chief Rauparaha is

'My brave Canoe! Amid the fleet thou fleetest flew. How wert thou shattered by the surge of war! Tis but the fragment of the wreck

Of my Renowned Canoe, That lies all crushed on yonder warship's deck." Then he appeals to the tribes of Ngati-toa and Ngati-Raukawa, the an-cestral tribes of Rauparaha (Raha), of

whom many were siding with the Pak-cha against Rangihaeata;

Thy lonely journey wend;
Stand with thy wrongs before the God
of Battle's face;
Bid him thy foes requite.
Ah me! Raukawa's foul desertion and

Ah me! The English Ruler's might!

"Raha! my chief of chiefs!
Ascend with all thy griefs
Up to the Lord of Peace; there stand
before his face;
Let him thy fate requite.
Ah me! Toa's sad defection and dis-

Ah me! the English Ruler's might!"

He refers to Rauparaha's folly in twelling in so exposed a place as Pori-ua, contrary to his own oft-given ad-

Break up thy forces, comrade brave; Scatter them round about the land In many a predatory band. But Porirua's forcet dense Ah! thou would'st never stir from

There, said at thou, lies my best de-

Now, now, of such design ill-starr'd How grievously thou reap'st the full reward."

Hence, valu lamentings, hence, away!

In the long days of summer; ere the food

Is cropped abundant for the work of blood.

dent Stevensen had suggested.
July, 1907, negotiations were commenced by President Rufus K. Hard Difficulties were encountered in way of increase in price and lack deare to sell. However, after repe

The home has nine room stories high, and cement built of the best brick and is complete with bathroom, had in 23x43 feet, brick an plaster, will seat about 1h6 It has also a spiendid comment, in which is the print of the "Messenger" as wel baptismal fout. It is singula years after President Stever gosted this as the suitable headquarters, that President leading building street in Auckland. The present site is an imposing one overlooking the main business district, the wharfs and Auckland bay. A more comfortable and convenient place could not have been obtained. There is nothing suiter than that it was by providential assistance. The Church has now been able to build a permanent, comfortable home on this desired spot.

Great thoughts, that crowding come, of

This is the class of people the despised of Israel, our elders, have been patiently confronting in New Zealand since '83.

AUCKLAND HEADQUARTERS.

There is also mission work done with European New Zealand. A great in-terest is taken in that direction, greater

than ever before in the mission's his-tory. Jan. 30 witnessed the dedication of our new headquarters; Jan. 31, wit-

ESTABLISHING HEADQUARTERS.

President Bartlet, July 10, 1903, suc-

PROPERTY PURCHASED.

In 1907, Elder Goddard came to New

an avenging day.

L. D. S. COLLEGE FOR MAORIS.

Another thing that may be interesting to the reader is the purchase by the Church of 130 acres of land in Hawke nessed the dedication of our new chapel. The dedicatory prayers were offered by Elder Charles Hardy of Mt. Albert and President Rufus K. Hardy respective-ly. About 45 elders came from the dif-ferent conferences to attend the dif-ferent dedications. Sunday evening. dy. Upon this land is to be ecollege for the education and of the young Maoris. The lam pounds or \$1.10, and is the best land. The elders laboring Hawkes Bay district along a Maori sint product along a market laboration. the little chapet with seating accommo-dations for 150 was filled to its capacity. Many strangers were in attendance and much was said that night by President Hardy and some of the elders, that would no doubt make an impression on the most indifferent. cres of oats last year. Elden some very successful expe agriculture. A good crop of realized, and carrots, turning The elders have had several head-quarters. In 1896-6 they occupied one room in the home of "Grandmother" Galt. Then they moved to Ponsonby Parnell, and into the new Mutual Life building. Finally, Fob. 14, 1993, they removed to 53 Upper Queen street, where they remained until January last, when the new headquarters were entered. Through President Stevensen's suggestions, several years ago, the present site became conspicuous. He stood on the very ground, now owned by the Church, and said this was the proper place for the building of the New Zealand headquarters. This was President Stevensen's second mission. dian maize have all successfully been

This is a brief account of what the Church is doing in New Zealand. The elders are feeling encouraged in their work. A more kindly feeling is shown them by the people new than for Many have come to recognize the fact that the Mormon people are progressive and honest. A number of addresse and lectures have been delivered throughout the colony within the last New Zealand headquarters. This was President Stevensen's second mission. Immediately after this, at a conference at Uaua Tologa it was suggested that that place be taken towards securing land for the erection of the headquarters. The elders present, also Eder Charles Hardly of Auckland, contributed free. year to various societies, and such have always made favorable impression. The erection of our new headquaren college building at Hawkes Bay hav had been a source of assistance to the elders. Every elder in New Zealand and the saints also in Auckland are thankful for what the authorities of The elders present, also Eider Charies Hardy of Auckland, contributed freely for this purpose and in all £63 (\$215) was subscribed. This money with that received from the Elders' Maori association, through the labors of some of the elders traveling through Salt Lake and adjacent counties, with stereopticon pictures of New Zealand views, was placed in the bank and is there yet.

President Earliet July 16, 1993 suc-

President Bartlet, July 10, 1903, succeeded in purchasing a small piece of land in Mt. Raskill district, which the Church still holds, but with the growth of the work, the establishment of the press and mission paper, and the swell of business, it was deemed unwise to build on this property. This will now be for sale. may never forget that we have been sent into the world as witnesses of the true and everlasting gospel, that vermay be able when the time comes to return every elder to his own home with joy and thanksglving, feeling that he is a fellow-laborer with Jesus Christ. he is a fellow-laborer with Jesus Chris GEORGE A. CHEISTENSEN.

WORMOLOGY

to the interest of the New Zealand mission. He was accompanied by his wife. He was here about three months, leaving again on the 24th of June. He traveled among all of those old friends with whom he had onec labored as an elder and he also looked into the matter concerning the contemplated headquarters. The decision should be studied by every parent if your child is nervous, freful, slaw your child is nervous, freed, in it is sleep. It is the proving the pro

FEAR AND ANGER.

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